278 842 sembling that of Castoreum remained. This odor is possibly derived from glands of some tropical animal since beavers do not occur there.

The tannins would indicate that some bark or barks were used in the preparation. Microscopical examination of the residue did not give any clues.

[171] A few places where such practices as these are known are Africa, the Fiji Islands, and Ecuador.

278 757 The following is a list of the more generally known cures used by the *Boruca* and usually prescribed by the *curandera*.

Malaria is treated by drinking the liquid left from cooking the bark of a tree called *hombre grande* (*Quassia amara* L.), and sometimes, from boiling the fruits of the *cedrón* (*Simaba Cedron* Planch.)

For stomach-aches, a vine called in Boruca *so-kra'* (*Philodendron* sp.) is boiled with the ever useful *Kuikʃ·as* (*Piper* spp.), and drunk.

Dysentery in adults is treated by boiling the bark of the María tree, the guava tree, the leaves and the yuca-like root of the *contrayerva* (*Dorstenia Contrajerva* L.), and the ripe vanilla pod (*Vanilla fragrans* [Salisb] Ames).

Rheumatism is treated by rubbing the afflicted parts with the oil of the copaiba tree.

To stop boils, the leaves of the *kana kra'* (*Conostegia extinctoria* [Bonpl.] D. Don.) are used in combination with a lard made from the marrow of the leg bones of a cow and lemon juice. The lard helps to keep the leaves in place, and is supposed to aid in drawing out the poison.

752 278 For snake bites, some Indians, but not all, as the majority go to a *sukia* for this, use the leaf of the *guaco* (*Mikania Guaco* Humb. & Bonpl.). They mash the leaf, soak it in water, and then put it on the afflicted parts. Another remedy for snake bites is to use the bulb or root of the *Strychnos* or *curarina* vine (*Strychnos toxifera* Schonb. ex Benth.). This is cut into pieces and mixed with the *guaco* leaf and boiled very well. The resulting liquid is drunk. The most effective remedy for snake bites, however, seems to be the resin from the *caraña* tree (*Protium* spp.). This tree grows on the coast, particularly near Dominical. The resin is mixed with honey and is both drunk and applied to the bite.

6:Stone E-5 (1956-1959)1962
[P. 46(B)] SA19 Talamanca SA19
Bribri
Cabecar

house. The *pejibaye* has the advantage of thorns to keep innocent children from straying into trouble, as no one except the medicine man is allowed to touch the ill. Water is kept within reach of the sick person by suspending it in a gourd from a long stick.

Lehmann [147] pointed out that the liver was considered the key to all emotions, sickness, and health. This is still true. The Cabécar phrase for happy or the state of good health signifies that the liver is in good condition. Lehmann further adds that the activities of the soul are connected with this organ.[148] On the whole, many fevers are supposed to be caused by the liver. Among the Bribri, however, influenza is credited to *bák-namú* (*see* Myths).

The principal complaints noted among these peoples are caused by intestinal parasites with subsequent anemia; conjunctivitis, especially among the Bribri; *papalomollo* or Leishmaniosis; and malaria, particularly in Talamanca. Measles, mumps, and at times smallpox and yellow fever also take a heavy toll when they occur in epidemic form.

Among the Cabécares, there are numerous cases of male perversion. No social stigma is attached nor is any cure attempted.

Curing. Herbs, vines, quinine bark, and other medicines prepared from flowers and berries are used.

A medicine for snake bites is made from *Dracontium Pittieri* Engl. and also from *Aristolochia sylvicola* Standley, which is mashed and cooked. This is combined with the bark of a tree called *bek* in Cabécar and is used to cause sterilization. Diets, as has been noted, form a part of many cures although they are also observed at times of death by the *usegLa* clan. The principal ceremonial and magical elements included in curing are songs (prayers), always sung with the staff and the stones. One of the prayers the medicine men of Cabécar and some of the Bribri sing to combat sickness and to foretell if the patient will live or die is given under the heading of *Sacred Songs*. To rid one of the *wimbLu*, the medicine man sings for three nights and asks *sibu* (*see* Theological Beliefs) not to allow the spirit to scare any more.

[147] Lehmann, 1920, vol. 1, p. 282.
[148] Lehmann, 1920, vol. 1, p. 282.

755 787 [776] The stones are also consulted for curing and for prophesying the result. When one of the *sią* is confronted with a question concerning the life or death of a person it contacts *sibu* who sends *duLər*, his messenger, with the answer. *duLər* is very special, however. No one, not even the greatest medicine man, has ever seen him. He confers with the stone and disappears when the doctor talks to it. Some medicine men say that they have heard his presence in the sense that in the dead of night, when waiting for an answer, there is sometimes a sound as that of a small chick.

784 [776] [783] **Tabus.** *bukLú* is a bad spirit or spirits (*see* Theological Beliefs). It also denotes uncleanliness and is analogous to tabu[149] in both Cabécar and Bribri and is of utmost importance. If one leaves his house alone it becomes *bukLú* and if it is his bad luck to return ill, then it is very dangerous. The only way to remedy this among the Cabécar is to go all around the house, touching it with a stick, and then to do the same to everything inside. The Bribri do this with their hand. The ceremony is called *itiuk* (to wake up) in Bribri and *kɔiɔk* (to frighten) in Cabécar.

[881] [841] [843] [783] [752] [825] [779] The first menstrual period is particularly *bukLú* (*see* Puberty) although no woman is ever free from tabu during this condition. A pregnant woman is supposedly possessed by this evil which requires a medicine man to cure or cleanse after birth. If by malfortune she should be bitten even by a harmless snake, the *bukLú* in her compel her to die.

Vestiges of an elaborate totemic organiza-
[TEXT CONTINUES TOP OF P.47(B)-Analyst]

FOLKLORE

173 726 **Recent History—Wars.** A fine line is drawn between legend and actual history. Events are reflected in both. In 1959, the medicine men of the Cabécares still recount their version of war with the Térrabas or Terribís which took place at the beginning of the 19th century.[150] The following is an Indian account of this event.
[TEXT CONTINUES BOTTOM OF P.47(B)-Analyst]

[149] Gabb, 1875, p. 499; Pittier, 1938, pp. 21-22; Skinner, 1920, pp. 102-105.

[150] *See* Gabb, 1875, pp. 488-89. Although Gabb does not mention the Cabécares in this war, it should be